1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

of the fact) and was publicly announced some three or four weeks later by beating the royal drum and summoning relatives from far and wide, goats being killed, and a feast held. These rites are probably a late importation from other tribes, as the Katab originally never had any chiefs in the present sense of the word.

It was customary in former times that eight days after the death of an old important man a human skull and the skulls of a buffalo, hartebeest, and roan (obtained from the priest of Elenowum) were displayed, one on each hut of the deceased's compound. This is interesting as showing that the skull cult was in some way identified with the cult of the dead, but the Katab are not able to suggest in what way. The skulls would not, they said, be put on the top of a house in which a woman was weaning a child, as that would cause the speedy death of the child. The widow goes into mourning, and, on the conclusion of her mourning, a feast is held, the skulls being returned to the priest of Elenowum.

The real funeral feast, however, must take place in the dry season, as it would be impossible during the rains to assemble relatives who were busy with their farming duties. The funeral feast is, therefore, held after harvest and lasts for two days. It is held not at the graveside, but in an open space in the village. The women of the town in which the old man or woman had died prepare the beer. The senior male relatives go to the *obwai* hut, and after a symposium accompanied by the beating of a double-barrelled pottery vase which emits a hollow deathlike tone they come forth and join in a general dance accompanied by drums, horns, and zithers (imported from the Bauchi Plateau). One of the songs sung at the dance is sung in Hausa, as the Katab say that none of their own songs are so euphousion :—

" Baban dorina, dama rua, wa ka shiga ?
(Mighty hippopotamus, disturber of the waters, who can enter there ?)
Dodon Gwari, giwa da ragama,
(Spook of the Gwari, elephant with a headstall)
Yayan Bakwa, suna hana giwa dawa
(Sons of the Hausa, who drive away the elephant)
Kajin giddarku su je su kwana lafiya
(Chickens of your household may they go and sleep in peace)
Akwiai giddarku su je su kwana lafiya
(Goats of your household may they go and sleep in peace)
Yayan giddarku su je su kwana lafiya
(Children of your household may they go and sleep in peace)."

423 609 167 into the district, this intermingling is confined to members of the neighbouring Katab, Kaje and Attakar tribes whose tribal customs are somewhat similar. Other elements are restricted to their own special enclaves. This has occurred in the case of both Hausas and Ibos. A special area has been set aside for them and the latter are not loaned farms outside the area. One Yoruba has a farm in the district; but this is a very special case. He was a very great 167 423 609 217 friend of long standing of a previous District Head who had loaned him one of his farms. The present District Head had opened, just prior to my arrival, a register in which all Ibos who had been given permission to build a house on land loaned to them were being required to sign their names. The first page of the book reads, in Hausa:—

● [539] "In accordance with the decision of the District Head in consultation with his Elders we have seen fit to grant strangers wishing to build houses the loan of land, for the purposes of building only, at Kpak near the Railway Station and the Hausa quarter. The land is not given for farming purposes.

Since the land is loaned they have not the right to do anything on it but build. When they wish to leave they have not the right to sell the buildings that they have built to whoever they deem fit, but only with the knowledge and agreement of the Village Head.

Further the District Head can dismiss a man from the land if he does not live in harmony with the people of the district or if the land is wanted for another purpose.

Accordingly whoever has been given a place to build on must sign his name in this book."

Subsequent pages read, in Hausa:—

PROMISE

Date	*No.*	
	1	I, ... understand and agree
	2	I, ... understand and agree
etc.	etc.	

Plateau Report paragraph 138. 423 609 217 [181] 40. It may be that this is a copying of the procedure initiated at Kafanchan to which Rowling refers at paragraph 138 of his Plateau Report. The District Head assured me, however, that he did not know they were doing anything like it at Kafanchan and he had thought it out by himself to prevent future disputes. It would not be applied to the Hausa enclave as they never occasioned disputes. But the Ibos were different. One knew their habits.